

# *The Brooklyn Jewish Center Review*

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JANUARY

1941

# THE CENTER BULLETIN BOARD

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Next Meeting: Jan. 30th

Subject:

"Should We Adopt the  
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Plan?"

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## TWO PROPHECIES

THE year of 1941 is full of dark apprehensions and forebodings. It may well prove to be the most fateful in a thousand years. Never before the dawn of this new year was it more apparent that mankind is sharply divided into two worlds locked in murderous conflict, irreconcilable antagonism. The issues at stake are the supremacy of ideas dead 1000 years and ideals that cost mankind 1000 years of martyrdom. Hitler has accurately identified the nature and direction of our times when he said: "These are two worlds and I believe one of these two worlds must crack up."

Moreover, we are entering upon the year 1941 accompanied by two competing prophecies. The most remorseless enemy of democracy, Hitler, says that "the year 1941 will bring consummation of the greatest victory in our history." The most implacable foe of dictatorships, Roosevelt, says that the "Axis Powers are not going to win this war." Thus the respective champions of freedom and despotism predict the future of the world. The fulfillment of either of these predictions holds the deepest meaning for all mankind.

From time immemorial humanity has been warned against false prophets. Innocent people are liable to err by the lies and vain boasting of prophets. Only he who is the "spokesman of God" is to be believed.

Who, for one instant, can be in doubt as to which of the prophets of the new year can truly say: "The spirit of the Lord speaketh by me?" Hitler's boast of victory is a cry for "violence and spoil," for surrender of our intellectual and spiritual freedom into the hand of death. True, like the "sorcerers" and "magicians of Egypt" he can even point to "a sign of a wonder" to prove the authenticity of his prophecy. He can point to the cruel fate that has overtaken those who failed to heed his warnings. He

can point to many nations who refused to accede to his demands and now dwell in lands of darkness. He can point to many servants of God who violated his commands and now languish in prison like common criminals. He can even point to the greatest empire of all times as a gory reminder of the approaching adversity that befalls those who disbelieve his word. And yet despite the aura of invincibility of this man the distance separating his prophecy from reality is determined not by him but by Roosevelt.

The immortal instinct of man, the external optimism of the human race, tells us that the "man of strife and contention to the whole earth" is no more than a mad, capricious despot, foredoomed to destruction; that his unprecedented military might is destined to teach mankind the ultimate

inefficiency of material power; that his conquests are not triumphs but felonies. Hitler has to an appalling degree destroyed living but not life. Life, love, faith, honor remain whole and untouched.

Roosevelt's prophecy is not merely that of an idealist. It is nearer to reality than is apparent. It represents the interpretation of a world movement. He has called upon America to become an "arsenal of democracy." The nation is prepared to suffer privations, to risk and sacrifice to make good the forecast of God's prophet.

But essentially, the fulfillment of Mr. Roosevelt's prophecy is dependent upon each of us. No one can be exempt. No one can afford to isolate himself from the heavy task that faces us. To abstain from such vital cooperation would be tantamount to condoning—even becoming an accessory to—those awful crimes which have appalled the civilized world.

—Louis J. Gribetz

## PROF. CHAIM TCHERNOWITZ AT 70

IT was a fitting tribute that was paid to Professor Chaim Tchernowitz by New York Jewry on the evening of January 12th, to mark the anniversary of his seventieth birthday. Zionists, Hebraists, scholars and students, both of the old and new schools, crowded the large ball room of the Pennsylvania Hotel, anxious to show their respect and affection for a scholar who has played an important role in the development of Hebrew culture and Zionist thought for more than a generation. The pseudonym which he adopted as soon as he appeared on the literary scene, *Rav Tzair*, was happily chosen, and reveals significantly his unique gifts. When he was a *Tzair*, a young man, he already earned the title *Rav*, master in the field of Jewish learning, and now though a *Zaken*, old in years and steeped in wisdom, he remained the *Tzair* in spirit, in enthusiasm, in energy and enterprise. At his age, he has undertaken, in addition to his

teaching duties and scholarly studies, the editing of a new Hebrew magazine, the *Bitsaron*, which has already won for itself the recognition and the praise of eminent Hebrew writers throughout the world.

The Brooklyn Jewish Center is happy to join the many friends and admirers of Prof. Tchernowitz in wishing him health and strength, so that he may continue to serve the cause of Hebrew culture *Ad Meah Ve'earim Shannah*.

—Israel H. Levinthal

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# JUST BETWEEN OURSELVES—

"בנינו רבין עצמינו"

## An Intimate Chat Between Rabbi and Reader

I MUST share with my readers the thrill and the joy that I experienced when I first saw the new decorations that now adorn the Holy Ark in our Synagogue, decorations that were made and fashioned in the new, nascent *Eretz Israel*, and that were viewed and admired by several million spectators in the Palestine Pavilion of the World's Fair. I had a feeling that we had literally transplanted a part of *Eretz Israel* itself within the portals of our House of God. I felt that we created a new bond, that was to link our House of Worship with that Land of Worship—*Eretz Israel*. And I feel the joy of realizing a dream that I had the first time I saw those iron gates and that beautifully embroidered *parochet* hanging on one of the walls of the Palestine Pavilion, the hope, and the determination, that these decorations should go to the Brooklyn Jewish Center as soon as the World's Fair closed.

I could never fully understand why Jews permitted our Synagogues and Temples to be divorced from that new beauty that was being created by the revived Jewish art in Palestine. If there is any place where Palestine should be felt as a living reality, through living and concrete symbols, it is in the Synagogue as well as in the Jewish home. And yet, in how very few American Synagogues will you find anything that reminds the worshipper of the new life and the new beauty and the new creativity that the new Palestine represents.

There is a very meaningful ordinance of the Rabbis which decrees that "we must join the thought of *Ge-ulah* with *Tefillah*," *Tzarich Lismoch Ge-ulah Litfillah*. That is why the law prohibits even the response of *Amen* at the conclusion of the blessing beginning with the words *Tzur Yisrael*, and ending with *Go-al Yisrael*, the blessing which precedes the *Silent Amidah*, viewed by the sages as the essence of *Tefillah*, or the Prayer Service.

In the minds of the Rabbis the thought of Israel's redemption, of a

Palestine restored, must be closely linked with the act of *Tefillah* or Prayer. One without the other is meaningless to the Jew. *En Le-hafsik*, there is to be no interruption in the mind of the worshipper between the act of prayer and the act of consecration for his people's redemption. The worshippers in the Center Synagogue will henceforth observe the spirit as well as the letter of that injunction. As they utter their words of prayer and behold the Torah curtain with its significant message, "For out of Zion shall go forth the Law," or those silver-lettered words carved on the iron gates, "And for the sake of Jerusalem I shall not rest"—there will be a union of thoughts in their minds, linking the words of their prayers with their hopes and their dreams of the Jewish redemption in Zion and Jerusalem.

The writer feels rather keenly about this matter. He would like to see in every Synagogue every sacred object and symbol a product not of Galut but of the new *Eretz Israel*. Every bit of silver that adorns the Torah scrolls, the Menorahs, the Holy Ark itself, the pulpit and all other furnishings that play a significant role in the service ought to represent the living *Eretz Israel* and to arouse within our souls a greater loyalty and devotion to the dream and ideal of the reborn Palestine.

The Talmud, in a significant passage, expresses the thought that in Israel's ideal future "all the Synagogues and Houses of Study scattered throughout the world will be transported to Palestine." What the Rabbis wanted to impress upon us, I believe, is the simple thought that when all the Synagogues and Houses of Study in *Chutz A'Eretz*, in the Diaspora, will succeed in transporting the minds of the Jews to *Eretz Israel*, then the ideal future of our people will be realized. Israel's redemption and Zion's rebirth will become a reality.

This, then, is the real significance of our new Palestinian Torah ornaments. They mark, I hope and pray, a new milestone in the life of the

American Synagogue, when all our Synagogues will work to link our people's worship with the prayer for and hope of our people's redemption

Israel H. Perithal

## JEWS AND EVACUATION IN ENGLAND

The following is a letter—condensed—that was published recently in the "London Jewish Chronicle." The writer is Rev. A. Baum, of Norfolk

**D**ANGEROUS problems need to be faced squarely. Those of us who have lived in the reception areas for the last year are becoming more aware of the vicious ill-feeling against Jews that is slowly spreading in country districts. Were this attitude confined to paid agitators or the irremediably evil-minded, its repercussions would be limited and the remedy readily applicable. But the carriers of the malignant reports are in most cases ordinary decent people who speak with the authority of the disinterested and whose influence in their own family group and among their friends is considerable.

Many of the country towns and villages had never before the war had a Jewish inhabitant. Now, in the dispersion, they have received numbers of Jewish mothers and children. I know of one such small town where Mosley's followers prepared the town-folk for the arrival of "swarthy, alien, Jew children," and where now, after a year of hospitality, there is still strong feeling against the children. There are towns where the words "evacuee" and "Jew" are synonyms, and both used opprobriously.

That the nuisance can be dealt with I know.

In our own town there was a small Fascist group and a Fascist bookshop before the war. There was some talk at a local council meeting about all evacuees being Jews. Yet a series of talks in several churches and at secular meetings, the cooperation of local ministers of religion and other men of good will, the maintenance of contact with billeting hostesses and the good sense of the children seem to have resulted in the effective silencing of any harmful public talk.



# HENRI BERGSON—THE FAITHFUL REBEL

By JACOB S. MINKIN

THERE was a long line of men and women before the registration office in Paris. They had come in compliance with a decree which required the registration of all Jews in occupied France.

Among the sad-eyed, gloomy-faced people stood an old, sparely-built man with deep-set, but expressive eyes, an equiline nose, close-cropped moustache, and over-hanging eyebrows. The air was sharp and cold, but he was dressed lightly in a dressing gown and slippers, supported on either side by a nurse and a valet.

That morning he arose from a sickbed to which he had been confined for many months, off and on, for a number of years. He had come to register as a Jew, together with the humblest of his people. He stood there long and silent, not a word escaping his compressed lips. Attempts to engage him in conversation had failed, for he would not speak. Not one in that line knew him, for it was now many years since he had appeared in public. But, considering his age and his evident weak and feeble condition, a number of men stepped aside to make room for him that he might not have to wait too long for his turn. The old man smiled back an understanding look of appreciation, but he would not leave his place.

Suddenly, there was a commotion. A government official had recognized him. The old man with the handsome face and clerical mien, was none other than Professor Henri Bergson, the great French philosopher, the hero of the Parisian salons, and one of the most famous men in the world. He ran over to him, tipped his cap, made his salutations, and begged him to leave the line and not shame France by his standing there. He assured him that the law did not apply to him, that that very morning an order had come from the Marshal of France himself, exempting Bergson from any restrictive regulations which might affect his people.

The old man did not answer, but held on more firmly to the supporting arms on either side of him. For a moment, a shadow passed over his face as he watched the line growing longer and thicker behind him. But he soon composed himself, and his eyes were smiling again, that same

gentle and kindly smile that had bewitched thousands of people in the lecture halls of Europe and America. He smiled benevolently at the registration official and thanked him in his most beautiful and courteous French, but he refused to leave his place.

Soon the crowd in front of him grew smaller, and Henri Bergson moved forward with slow and heavy step. When he reached the desk in the registration office he was almost exhausted. Standing and waiting so long had fatigued him. Nevertheless, he took the pen in his small and thin, almost childish, hand, and signed the register, "Henri Louis Bergson, by profession a philosopher, by race and nationality, a Jew." It was written with a firm and strong hand, a signature well known to the autograph hunters on two continents.

The signature was no sooner affixed, than he almost collapsed in the arms of his supporters. He smiled no longer, but felt faint, and large beads of perspiration stood on his wide forehead. There was a cloud before his eyes, and he looked like a prophet standing amidst the ruins of his dreams.

After he had rested he slowly made his way home. There he took to his bed, the bed he never left again. What happened in that brief period between the registration and his death will never be known. Had he spoken? What did he say? Only his wife, the former Mlle. Neuberger, the daughter of a Parisian Jew who was an employee in the Rothschild bank, knows Bergson survived the episode by only a few days. On Sunday, January 5, 1941, he died, died as he stood—in line with his people.

France had been humiliated. But to the Jews it was one of the most remarkable demonstrations of solidarity in the time of their suffering and agony. Had Bergson died with *Shma Yisroel* upon his lips, he could not have done greater honor to the dignity and the inflexible pride of his race and people. He needed not have made the great sacrifice, which, undoubtedly, hastened his death. The vicious anti-Jewish laws of the Vichy government did not apply to him. He

was secure in the respect and honor of what was left of the French Republic. Not even the cruel masters of France would dare lay their bloody hand on him. He might have lived on to be exhibited to curious visitors as one of the most shining relics of fallen France.

But the blood-stream of his Jewish heritage was rich and strong, despite the neglect of eighty years, and in the great crisis that confronted him its claims were too loud and insistent to be ignored. The people that produced the martyrs of the Spanish and Portuguese governments, set now the crown of martyrdom upon the brow of the martyr of the Vichy government. Like them he would not be spared the fate of his people. He would not yield or compromise or strike bargains with the tormentors of his fellow-Jews. He scorned to be saved alone, but took upon himself all the sorrow and suffering of his afflicted brethren. Like his forebear, Don Isaac Abarbanel, he was first in the line of his exiled and martyred race.

At such a moment of heroic, almost audacious, instance of solidarity with his wronged, stricken and bereaved people, the tongue of gossip must be silenced. What sense is there in speculating on what prompted this last, self-effacing martyr-like act of Henri Bergson—an awakened Jewish consciousness, racial awareness, or wounded personal pride? It might have been either or all of these things together. What counts is, that in their need, in their extremity, in the great affliction which had befallen his people, Bergson had not deserted them, was at one with them—a pure, radiant soul, as shining as any in Israel.

What becomes of Bergson's alleged religious desertion, of his rumored conversion to the Catholic faith, of his having died under the sign of the cross with which the newspapers of this country, and, undoubtedly, many other lands, were filled?

It is the *galut* tragedy of the Jew that he must suffer to see some of the best and noblest of his sons claimed by other faiths, worshipping other gods, and serving other ideals, in fulfillment of the sad biblical prophecy,



"Thy sons and thy daughters shall be given to another people, and thine eyes shall look and be filled with longing for them all the day, and there shall be nought in the power of thy hand." A tragedy, yet a warning, too. For never shall this tragedy end until the Jewish thinkers, poets and artists, will, by their life and work, remove all doubt as to their religious and national loyalty and allegiance.

Whatever claims are made by those who allege that Bergson was converted to Catholicism, it cannot be said that he was responsible.

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Henri Louis Bergson, the most brilliant thinker in Europe, foremost philosopher of the twentieth century, variously compared with Plato, Spinoza and Kant, emerged as a prophet rather than as a philosopher, as an apostle announcing a new faith rather than as a thinker proclaiming a new doctrine. There is something of the dreamer and visionary about him, which is the reason that exact scientists despair of him and refuse to take him seriously. His vision of the cosmic grandeur sounds more like the ecstatic outburst of the Psalmist than the cool reasoning of the scientist equipped with test-tube and telescope. And while they admit being intoxicated by the brilliance of his style, by the wealth and splendor of his metaphors and imagery, they hesitate to follow him as an unfailing guide to knowledge.

Bergson was dubbed by his critics as an anti-intellectual, and with some justice, for he was the first to rebel against the scientific barbarism of the mechanistic philosophy of the nineteenth century which valued tools above soul, machines and industrial organization above the things of the spirit. The materialistic conception of life which would give the palm to intellect without the refining and restraining influences of instinct, feeling and emotion, was the principal subject of his attack. "Man," he says, "has in his intelligence a tiny candle that keeps him from stumbling in a subterranean passage; but that puny taper must not be mistaken for the sun that maintains and illumines the world."

Our struggles and our sufferings, our ambitions and our defeats, our yearnings to be stronger and nobler than we are, the vital energies in us which push us onward toward higher

aims and loftier goals—these are not the voices of a fixed and crippling mechanistic life, but the whisperings of an inner life which is truer than the intellect, truer than all the invention of science and machinery. It is the voice of what Bergson called *Elan Vital*, the vital urge which makes us grow, develop, and transforms this planet of ours into a scene of cosmic grandeur.

This is what Bergson meant by Intuition—the ability to pierce the outer veils of reality to the inner essence of things, a new vision or contemplation of the inner life, a power given not by intelligence, but born of the substratum of man's deepest consciousness. Mystical as this may seem, yet there is nothing mystifying about it. What we call genius in literature or in art, is not some special vision or endowment, but the ability to penetrate further and deeper into reality, to enter into sympathetic understanding with their subject.

Life to Bergson is not a fixed and closed thing, not a stagnant pool in which no growth is possible, but a running river in which new men, new forms, new measures and ambitions are constantly born. This universe itself is not a finished, completed, created thing, but is a process of being born, created, completed. It is not a static, but a dynamic thing, and it is man's duty and purpose upon earth to bring it to its highest point of perfection. There is, therefore, a partnership between matter and spirit, between man and the universe, one helping and completing the other, one rounding out and perfecting the

other.

This is what Bergson calls Creative Evolution, an evolution that is ceaseless, unending, creating new life, producing new forms—a vital current that keeps on flowing forever. It is also at the core of his philosophy of change. For life to Bergson is a never-stopping advance, the past eating its way into the future, and growing as it goes on. "To live is to change, to change is to mature, to mature is a ceaseless process of creating."

And what is true of man and the world, is also true of God. God, says Bergson, is Unceasing Life, Action, Freedom. He had no beginning, nor can we conceive of there being any end. He is not omnipotent; He is not all-powerful, but is doing the best He can with stubborn substance. He has not created the world yet, but it is being created under our very eyes. He is not finite, but is being constantly evolved, even as man and the world are being evolved. H. G. Wells who made Bergson's God-conception the subject of his famous war-novel, "Mr. Britling Sees It Through," reinforced the philosopher's view by saying: "They (the theologians) have been extravagant about God. They have had silly absolute ideas that He is all-powerful, that He is omni-everything. But common sense knows better. Every religious thought denies it. God is not absolute; God is finite. A finite God who struggles in his great and comprehensive way as we struggle in our weak and silly way—who is with us—that is the essence of all religion."

One of the most touching and really beautiful things in the philosophy of Bergson, is his conception of the human soul. It was impossible that the creator of Intuition, the proclaimer of *Elan Vital* should remain silent about the soul. The soul, he says, the only truly free thing on earth, is of the same stuff as the Vital Impulse itself. It comes from it, it is part of it, and shares its native power and creative energy. But, like God, the soul is not given, but attained, not inherited, but has to be won. It is not a static entity, but a growing thing. It is being built up bit by bit with every new effort, every new development, every higher ambition and aspiration of the individual's life. To have a soul one must live, one must act.

No other philosopher had such a bewitching effect upon the world as

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#### SAADIA ON DICTATORS

"ORDER and civilization are not affected by power and authority as such, but by the wisdom and foresight with which these are exercised. Authority based on power alone is a misfortune to the world, and in the end also to the one who possesses it. A powerful but unwise individual will interfere with all human activities, and will arrogate to himself final authority on art and science, politics and religion. Should he succeed in usurping the government, he will turn everybody into an enemy, so that he will have to take even his meals under guard, live as under the edge of a sword, as if his entire existence hung upon a hair."



Henri Bergson. Whether his philosophy was accepted or rejected, his friends and opponents alike were intoxicated by it and lavished upon it their most extravagant praise. "Nothing like him since Descartes," they said in France. "Nothing like him since Kant," they confessed in Germany. In England, Lord Balfour and Sir Oliver Lodge, to mention but a few, were among his greatest admirers. "This man is a magician," writes an English enthusiast. "Mr. Bergson's work has the supreme and convincing merit that it renders whole shelves-full of books useless," states another. "Open Bergson," writes the American Prof. William James, "and new horizons loom up on every page. It is like the breath of the morning and the song of birds." The venerable nature-poet-philosopher John Burroughs, said, "In my youth, Emerson was my guide among philosophers. The friend and passion of my age is Bergson."

No man succeeded so well as he in interesting the lay public in philosophy. When he appeared, whether in his classroom in Paris or on the lecture platform elsewhere, he was greeted by thousands with the most enthusiastic reception. In France no hall was large enough to accommodate the crowds that flocked to hear him, and they were drawn from all classes of society, artists, musicians, cassocked priests, professional philosophers, and fashionable society dames. When he came to the United States and lectured at Columbia University, crowds stood from early morning waiting to be admitted. When some years ago a poll was taken of the most important event of the year, some mentioned the discovery of radium, others singled out the development of the airplane. Many others, however, chose "the discovery of the soul by Bergson."

No doubt much of Bergson's popularity depended upon the fact that he gave voice to the hopes that spring eternally in the human heart. His doctrine of Intuition, Elan Vital, the creative life, the soul, and the encouragement he gave to immortality, did much to create for him an atmosphere among all classes of people. But, principally, it was due to the extremely lucid, beautiful and poetic style of his speaking and writing. Not since Plato was philosophy written in such a fascinating manner. He was a liter-

## LEADING US "TOWARD A SOLUTION"

A Review by DR. ISRAEL H. LEVINTHAL

**T**HERE are few men in the American Rabbinate whose interests and activities are so manifold as that of Dr. Israel Goldstein. A successful Rabbi of one of the oldest and leading congregations in America, head of the Jewish National Fund—to which he has given splendid service, active leader in the Zionist Organization and in all Palestine appeals, president of the Jewish Arbitration Court, and influential worker in numerous other causes, he has nevertheless found time to put into print a number of notable addresses which he has delivered in the course of his many years of ministry in Israel.

Dr. Goldstein has chosen a fine title for his volume, "Toward a Solution." It would be presumptuous for any one man to offer a solution to the many problems that vex humanity today, but one may at least analyze the problems that face us, and in that way lead us *toward* a solution. To quote the words of the author: "Problems are more easily posed than solved. Yet the statement of the problem and its analysis are indispensable steps toward its solution."

Because of his wide interests, it is natural that the volume should deal with many aspects of Jewish and general life—the place of religion in the social order, the content of Democracy, the problem of Jewish Christian relations, the role of the Synagogue in Jewish life, and, above all, the relation of Palestine and Zionism to the solution of the Jewish problem. These subjects are treated by Dr. Goldstein with great skill and potency. Dr. Goldstein possesses a fine power of analysis, and, like a good teacher, he is capable of presenting a most difficult problem in simple terms. He is effective and convincing when he discusses any subject, but it must be said that he is most effective and most convincing when he discusses some aspect of Palestine endeavor. In fact, the entire volume is weighted on the side of Palestine, and rightly so, because he feels that here lies the center of gravity of the solu-

tion to the entire Jewish question.

Dr. Goldstein has played an important role in the Inter-Faith and Good-Will movements, and offers wholesome advice to both Christian and Jew in his discussions of these themes. He is correct when he says: "If national unity spells national strength, Christian-Jewish relations constitute an important area in our program of national defense."

Part of the book is devoted to popular studies of scholarly themes, which he terms "Studies in Backgrounds," and which deal with subjects to which he has devoted considerable study and research. His essays on the earlier settlements of German Jews in America, and the Jewish historical background of modern courts of arbitration are particularly valuable and timely.

Rabbi Goldstein writes in a lucid, easy-flowing style. He is adept at striking similes and happy phrases. In discussing the problems of our youth, he rightly observes: "Today, the Jewish youth needs to be guided, not chided." In analyzing the progress of science, he tells us "Science has brought material comforts, but not happiness. It has removed barriers of space but has not brought nations together. It has taught men to master nature, but they have not learned to master hatred and greed." In defining peace and freedom, he strikes a true note when he says: "Peace means more than the absence of war . . . just as freedom means more than the absence of tyranny." His Zionist utterances, above all, are permeated with an intense love for the Land of Israel, which explains the devotion with which he has given himself to every important Palestine undertaking.

This volume is an important contribution to the study of Jewish life and ideals of our day, and will be welcomed by all interested in the current Jewish and general world scenes.

—"Toward a Solution," by Dr. Israel Goldstein, G. P. Putnam's Sons, New York.

ary genius of a rare kind. He had the power of weaving the most difficult and complicated thoughts into loops of golden threads. He woos the attention of the readers by the rhythm of

his style, by the musical cadence of his words and sentences. As his closely-linked arguments flow on, his rushing river of thoughts captivates the heart and imagination of the reader.



There is no redundancy of words, no artificial attempt to adorn his facts, but a rigid and persuasive logic links fact to fact until the whole chain becomes complete and irresistible in effect. It is not without meaning that it was for literature that the Nobel prize was awarded him in 1927, the first member of his race and faith to receive such recognition.

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This brilliant man who stimulated the thought of the world and wrote the most perfect French of his generation, was a naturalized Frenchman, although he was born in Paris, on October 18, 1859. According to the former French law, a child born of immigrant parents had to be naturalized if he was to receive the full rights of citizenship. His father, Michael Bergson, who in his youth came to Paris as a musician, was of Polish-Jewish stock, born and brought up in that Warsaw ghetto around which there is a wall today, where the street cars stop dead and all intercourse with the outside world is forbidden. His mother, Kate, was an English woman of Jewish birth and lineage.

There is still a strong Bergson tradition in Warsaw to this day, boasting, it may be surprising to learn, of many rabbis, Jewish communal leaders and Hebrew scholars who regard their celebrated kinsman as a renegade from Judaism and would not even mention him by name. This would be quite natural for Jews steeped in their piety, recognizing no other lore but that of the Torah, and regarding anyone learned in the wisdom of the Gentiles as a goy. The writer has it on authority of the late Nahum Sokolow, that at the time of Bergson's visit to this country, in 1913, an uncle of Henri Bergson, was president of the large synagogue in Warsaw.

Not much of his early youth is known, nor how much of the Jewish tradition of his family he had imbibed, though in all likelihood, considering the *milieu* in which he lived, it must have been very little. He received his education at the Lycee Condorcet, where he had Theodore Reinach, famous French archeologist and Jewish historian, as one of his classmates. He cannot, however, strictly speaking, be classed as an assimilationist, for not only had he married a Jewess, the daughter of an estimable French Jew, but if the writer's memory does not betray him, he was

at one time spoken of in the press for the chair of philosophy at the Hebrew University in Jerusalem.

His education included literature, the natural sciences, mathematics, and philosophy, in all of which subjects he attained distinction. He taught philosophy at various French lyceums, and, in 1900, he was invited to join the faculty of the College of France where his genius matured, and where he received his greatest distinction for his attacks on Spencer, Buchner, Haeckel and other thinkers of the materialistic school. The rest of his life was typical of the French professor, brilliant, yet uneventful.

The crowning victory of his life was his election to the "immortals" of the French Academy, after his return from his first visit to this country. He took the place of Emile Olliviere, former Premier of France. It was a great triumph for him personally, and the Jewish people generally, since he was the first unbaptised Jew to be accorded such honor. Ludovic Halevy, a French poet and dramatist, was at one time a member of the Academy, but it was not before he had changed his faith.

It was, indeed, a victory for Bergson and the Jews, yet it did not come without its sting of pain and humiliation. The nomination of Henri Bergson for the Academy served to arouse all the forces of reaction in France, and the anti-Semites were vociferous in their protest. The Jew-baiters raged furiously, imploring the President of the French Republic not to vote for the Jew and against France. *Libre Parole*, a newspaper, while paying glowing tribute to the genius of Bergson, nevertheless wrote: "We will never consent without a protest to a foreign Jew occupying in the Academie Francaise a place which legitimately belongs to Frenchmen." Even more bitter was another paper, *Action Francaise*. "This election," it said, "would have for Jewry throughout the world the same importance as the Beilis case; the ghetto would be illuminated if Bergson triumphed. It would be the capture by Jewry of the Academy which would thus be delivered into Jewish hands." Nevertheless, Bergson was elected without a dissenting vote, thus being the first "immortal" of an immortal race to take his place in the most celebrated learned body in the world.

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Since their first meeting in 1913,

a strong bond of sympathy and understanding developed between Henri Bergson and President Woodrow Wilson, an attachment between two scholars that grew so intimate that there was talk in France of sending Bergson to Washington as Ambassador. That did not materialize, but he did return to this country in the year 1917 on a secret mission just prior, to the entry of the United States in the war. Throughout the war, Bergson sympathized with President Wilson's aspirations to a world of democracy, and he gave voice to these sentiments in his writings and lectures. An awakened interest in international affairs made him desert philosophy in favor of the more active life of the public arena, becoming chairman of the International Committee on Intellectual Cooperation of the League of Nations.

In recent years, failing health made him withdraw from public and academic life altogether, living most of the time like a recluse in his home, with only his most intimate friends being permitted to see him. Excruciating headaches kept him confined to bed in a darkened room, unable to read or write. This was partly responsible for the waning influence of his

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## ARMoured

**H**AVE the whip and turn the wheels,  
Torture him with sword and fire;  
Pen him up, or drive him out:  
Throw him deep in filth and mire.

Lo, the whip it leaves no traces;  
Whole he rises from the flame;  
Bright his eyes in darkness grow;  
He is armoured with the Name.

BESSIE F. COLLINS

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philosophy in the last few years, although in almost all parts of the world books are still being written on it.

Bergson was a man of few books, three or four in all. But to every one of his works he is said to have devoted years of the most painstaking study, to one book as many as twenty years. But they were finely chiseled, polished and perfect, like exquisite blocks of marble, once they left the hand of the master. Besides "Creative Evolution," he was the author

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# BREAK IN UNITY OR PRELUDE TO REAL UNION

By LOUIS LIPSKY

**A** GAIN this year—since September—reports have come of the discussions carried on between the Joint Distribution Committee and the United Palestine Appeal for a renewal of the life of the United Jewish Appeal for 1941. And again, for weeks and weeks, varying rumors came of agreement and disagreement; “never again” was supposed to be the position of certain obstinate friends of the Joint; “never again” was supposed to be the imperative demand of certain Zionist circles; but then there were interludes of reports of peace and harmony and united front, and the bets were all in favor of a 1941 combined campaign. To the great surprise of most of us who knew that the difference, from a practical point of view, had been reduced, in the course of discussion, to a very narrow field, an official announcement was given to the press, signed by Dr. Jonah B. Wise and Dr. Abba Hillel Silver, declaring the United Jewish Appeal dissolved—the “overseas” union disbanded.”

This puts an end to all the rumors and makes possible a frank discussion of the whole situation. It will bring to the surface a struggle which has been going on, under cover, for many years. The union reflected in the word “united” meant union merely for the sake of an adjustment of proportions in order that one campaign be conducted instead of several. It involved only the technical aspects of fund collecting for “overseas” purposes. With the inclusion of the National Refugee Service as a beneficiary, the term “overseas” was stretched to include expenditures for refugees in the United States. The care of National Refugee Service in the United States was regarded as a subordinate interest at the beginning, but on January 1st, 1941, the National Refugee Service represented an item larger than the allotment given to the United Palestine Appeal for the building of the Jewish National Home. The United Jewish Appeal had only the appearance of union. Beneath the smooth, non-committal, neutralized words of the campaign, a more or less polite struggle was carried on to subordinate the ideals and objectives of the Zionist movement to the aims and desires of a small but

influential group of Jews who are anxious to keep American Jewish life loyal to isolationist, assimilationist ideals, who are always limiting the Jewish interest, always avoiding Jewish identification, always seeking to have Jewish life adjust itself to the fears and negations arising out of an everlasting apology for Jewish existence.

On various occasions, this struggle was fought out in a more or less frank manner. It was the gist of the struggle in the self-defense movement at the time of the Kishinev pogroms. It was the very heart of the struggle that reflected in the controversy about the American Jewish Congress. It appeared obliquely in the discussions about, and the help given to, Crimea and Biro Bidjan. It is represented with historic consistency in the resistance manifested toward the Zionist ideal. This struggle sometimes takes place within the forms of relief, within the forms of Jewish defense, within the forms of communal organizations, and in the field of political affairs. *But it is never fought out in a public arena.* Even to destroy the Zionist movement, for example, our friends (the enemy) would avoid publicity at all costs. The struggle must be carried on within the corridors of Jewish life. The disturbance must not reach the ears of the *goyim*. If Rabbi Lazaron rushes to the press with an attack on Jewish nationalism, they are the first to condemn him, although they may fully appreciate his zeal and enthusiasm. Items in the *New York Times* are undesirable if they reflect, in any way, a ripple of controversy in Jewish life. All Jewish controversy, however, is confined to conversations in committee rooms, conferences in executive session, confidential letters circulated to a limited group of friends, couched in language which is the perfection of camouflage. This “kid glove” manner would avoid speaking of anti-Zionists or anti-nationalists, or of anything that would indicate dissension.

This old struggle was held captive in the fund-raising field by the device of the United Jewish Appeal. In the United Jewish Appeal the differences in ideals were reduced to figures, percentages and ratio. In the

United Jewish appeal the slogans were kept within the limits of the lowest common denominator, which was found in the idea of “refugees,” “overseas,” etc. The literature of the joint campaign reflected a colorless situation from which neither Zionist nor anti-Zionist could derive any comfort. The literature was given a bath of a deodorant, which took away all the flavor and color of an effort that was supposed to engage the zeal and enthusiasm of five million Jews.

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For some time, leading Zionists in the joint campaign have been conscious of living in a suffocating atmosphere. It was hard to describe. There was nothing definite about it. It was the way Palestine was spoken of by the non-Zionists; they were too friendly. It was the words used in telling of the building of the Jewish National Home. They so nonchalantly avoided the use of the word “national” and all the attributes that go with the building of a state. There was a feeling that between the non-Zionist leaders in the joint campaign and certain elements in the Welfare Chests, understandings were arrived at in a social, “off-the-record” way, which were more effective than any official agreement. The pressure used to reduce the percentages allotted to Palestine; the strange eagerness to have impartial accountants criticize the bookkeeping system employed in Palestine; the attempts made lately to bring in the National Refugee Service not merely as a beneficiary but as a full-fledged partner—all of these gave indication of what might be called, in a detective story, sinister motives.

It was true that the most effective speakers in the campaign were, most frequently, leading Zionists. But they were the show-pieces at banquets and mass meetings, and no one could tell what went on in committee rooms or in the privacy of social relations as between the non-Zionist leaders and communal leaders. No one could guess how many unofficial letters went out to preferred friends throughout the country, giving unofficial versions of differences of opinion that arose among the leaders of the cam-



paign. One suspected that the partnership was a partnership of two antagonists, and that the one had better beware of the other. The Zionists naturally desired definiteness; the non-Zionists definitely resisted all attempt at definiteness.

In the history of joint campaigns there never was any serious effort to reconcile conflicting ideas. The late Felix M. Warburg was one of the most earnest advocates of unity in fund-raising. It was due to his intervention that on a number of occasions what seemed to be a threatened break, was transformed into a peaceful arrangement. But Mr. Warburg did not like discussion of ideas. He was opposed to any definiteness because he felt the closer you approach the definite, the more certain you would be of entering into controversy. Generally speaking, discussion was regarded as an irritant, not as a possible solvent of differences. It was resented as an attempt on the part of the doctrinaires and theorists to lead the Masters of Business away from the practical into the realm of ideas. They prided themselves on being realists, and did not want to have the realists troubled and disturbed by intellectual theories. They wanted to have the Jewish problem reduced to its practical aspects—the aspect of relief, of hunger and nakedness—and anything above the lowest common denominator was taken to be a flight into the unknown of speculation and aspiration.

Thus the cause of Zionism, of which the United Palestine Appeal is the material incorporation, was set in juxtaposition to the cause of elementary relief, and in the distribution had to be measured by the standards of relief. All aspects of nation-building had to be reduced to conform to the general plan. But United Palestine Appeal symbolized a constructive national enterprise. That enterprise involved the building of a Jewish National Home as an enduring form of organized, self-governing Jewish life. It was the way to national freedom. It had all the attributes and qualities of a state in the process of becoming. It meant the buying of land and its settlement. It meant the building of roads and their use. It meant the reception of new settlers and their transformation into self-supporting, assertive Jews. It meant the stimulation of industry and commerce. It meant defense and military support

of the land and its Protector. It meant the maintenance of schools, high schools and a university. Its success, from a practical point of view, was to be measured by its inner strength and its power to absorb new settlers. It dealt with a continuing institution on a long-range program.

This enterprise was compelled by the exigency of the joint campaign to justify its existence in comparisons with relief and bare emergency. It had to suffer the disadvantage of comparison with the immediate. It had to labor under a prejudice not only directed against its chief objective, but also against its remoteness from immediate distress. On a long-range program, relief would be reduced to infinitesimal values, but on a short-range program these infinitesimal values could be made to assume an aspect of greater humanity and deeper concern with Jewish welfare.

In addition to the "overseas" relief, there was insinuated in the campaign the problem of refugee relief in the United States, which assumed a priority both against the United Appeal and the Joint Distribution Committee. Why not? The refugees were here, in our midst. The responsibility could not be shaken off. Public opinion required that every Jewish refugee be taken off the main street of public benefaction and become a specific Jewish obligation. Soon, there was discussion in the United Jewish Appeal of the proposal to give the National Refugee Service its natural priority, for, it was argued, before any money could be sent abroad for any purpose, our obligations to the refugees here should be met one hundred per cent. In 1940 the National Refugee Service, for the care of refugees coming to the United States, will have received out of the United Jewish Appeal \$3,500,000, against the receipt by the United Palestine Appeal of \$2,900,000; this exclusive of at least \$2,000,000 contributed by local committees to the solution of their own local refugee problems. Thus, the objective of the Zionist movement had to swim in a pool with "overseas" relief and refugees just around the corner, and was placed in the impossible position of receiving its support at the expense of the hungry and the homeless.

It is important to point out that the local disorders that might have come years ago through independent action by the national fund-raising agencies

are no longer a danger to be feared. This is due to the growth of the Welfare Chests. The Welfare Chests have created local pools in which allotments are made to a varied list of activities the community wishes to support; foremost among them, of course, are the "overseas" funds. The Welfare Chests organize their own single campaigns. They have their own Allotment Committees. They cover their own local expenses, and they are often strong enough to prevent a violation of the local order they have set up. An independent campaign by the Joint Distribution Committee or the United Jewish Appeal, from a practical point of view, means that the same local Welfare Chest campaign will be conducted, but the division as between the United Palestine Appeal, the Joint Distribution Committee and the National Refugee Service will be determined by the local Allotment Committee instead of an agreement nationally entered into between the principal agencies. Instead of one check being sent to the United Jewish Appeal, three checks will be remitted: one to the Joint Distribution Committee, one to the United Palestine Appeal, one to the National Refugee Service. The national agencies will be free to approach the local Welfare Chests with their own propaganda and to organize their supporters within the framework of the Welfare Chests.

The Zionists will have the first opportunity in years, through a free campaign into the communities, undiluted and free from distortion. They will have to abandon the tone of "appeasement" which has run through much of their Zionist work in recent years. They will have to be more courageous and more forthright in speech than they have been in joint campaigns. They have no interest in securing funds to enlarge or strengthen the Jewish National Home at the expense of relief or the American activity for the care of refugees. There is no actual conflict in ideology between the two. What is the specific ideology of relief or of caring for refugees? These causes are being used as fronts from which attacks are being made upon the Zionist cause. Zionists have an interest in seeing to it that the Zionist cause—once more swung by the accidents of time into the very center of Jewish life, again as in 1918 standing for the fulfillment of Jewish national hope—shall be

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# THE VICHY GOVERNMENT AND THE JEWS

By LION FEUCHTWANGER

*The following is a transcription of a lecture delivered by Mr. Feuchtwanger at the Brooklyn Jewish Center on January 6, 1941. It is published for the benefit of those who were unable to hear his address.*

**A**FTER having been in France during the first year of the war and after the fall of France, I can state this with absolute certainty: in France today public opinion is more united than anywhere else—and that includes the occupied as well as the unoccupied territory. Workers, writers, plain citizens, communists, Jewish people, whose reports are smuggled out of the country, as well as foreign newspaper correspondents—all agree in testifying to the pro-British spirit of France, to the deep distrust of the anti-Semitic Vichy regime (a distrust that is not relieved by Marshal Petain's popularity), and to the profound bitterness against the Nazis. What pre-war France could never attain, Hitler's France has attained: the unification of the whole people.

And still France has always rightly been regarded as the citadel of individualism. Nowhere else could one read and hear so many different views; nowhere else did so many little political parties exist. How did this extreme division become a unity? It is well to look into the history of the French public opinion throughout this last year.

Comfortable and profoundly pacifistic, France regarded the war from its very outbreak with skepticism. The way in which the government excluded not only the Communists but the entire Left from any participation in affairs, aroused an anger that reached even into the middle classes. The censorship was clumsy; the propaganda silly. Those who declared the country's leaders to be weaklings or saboteurs found a ready audience. There was a general expectation that things were not going to work out well.

But when things finally worked out badly people were profoundly amazed. True, the inevitability of such an outcome had been prophesied with a great show of logic, but no one believed in it. What people believed in was a miracle that would save France. They were overwhelmed with sur-

prise when they learned that the belief had been wrong and logic had been right.

At first they struggled against admitting to themselves the full import of the catastrophe. They read hopeful interpretations into the armistice text. Even a great portion of the Left believed that Marshal Petain would be able to win concessions from the Nazis, and for this reason the people were generally ready to swallow the Marshal and his Fascist cabinet.

Petaín had long been held—and probably still is held—in highest respect. When one tried to argue that he was nothing but the French Hindenburg—that is, the front-man for a gang of Fascist intriguers and politicians—one was met by passionate denials. It was true that, in contrast to Hindenburg, his radio addresses showed no signs of senility; and men of judgment who had frequently come into contact with him praised his sharp intelligence and his mental vigor.

At any rate, people at first gave his regime credit. Even those who had formerly declared that certain leading Fascists acted always in the interest of their own class only, and never of their country, now turned about and assumed that the very same Fascists would from now on think and act only in the interests of their country. The nation gave its confidence and waited.

That lasted several weeks. But at the end of that time even the most obstinate optimist had to admit that compared with life under the armistice, war had been paradise. Food became scarce, commodities became scarce, all means of transportation became scarce. The prisoners of war were not released; soldiers were put to forced labor. Bureaucratic measures multiplied. Isolation from the outside world grew stricter than it had been; newspapers grew even more anaemic; the only radio reports were those of the Nazis. Then, within one week, the mood of the country entirely reversed itself. People wanted to hear nothing further of the demonstrations at Vichy. Handbills appeared everywhere, saying, "Don't read the newspapers; don't listen to the radio; it's only the Boche talking French." Then

everyone began listening to the French broadcasts of the London radio.

Naturally there were opportunists and "realists" on hand—people who declared that, well, Hitler had won, the new order in Europe was here, and the sooner one accepted the fact, the better it would be for France. Politicians, industrialists, writers, and newspapermen joined up with them. Among these opportunists there were poor devils who probably had no other choice. But there were also others who had resources in foreign countries and who simply could not resist the temptation of pocketing the profits which the victors offered them at just this moment.

The last war showed—and this war is showing it again—how much physical courage there is in the world, and how little moral courage. There are hundreds of thousands who are ready to stake their lives in the air force, but there are amazingly few who are ready to give up fortune and position for the sake of their convictions. Property and social status make up a great handicap. We had to undergo this experience in Hitler's Germany, and we are undergoing it once more in Hitler's France. Certainly, examples of the highest courage and self-sacrifice are to be found among the privileged and influential class; but every letter which comes from France mentions more names of those who, against every expectation, have gone over to the Fascists.

It is interesting to watch how uninhibited certain people become when they have finally decided to exchange their convictions. How much art and intensity certain writers and journalists devote to putting into French the Nazi slogans which only yesterday they brilliantly mocked! The *Petit Marseillais*, the paper which claims to have the largest circulation in non-occupied France, did not hesitate to demand, in words that were barely veiled, the occupation of the entire country.

The Frenchman is regarded as tolerant; he is supposed to have understanding for human weaknesses. But for the opportunists in their midst, the majority of Frenchmen have no understanding; they have shown a



positive disgust at the delight with which certain of their leaders licked the Nazi boots. The popular hatred against these men grew so strong that it tended to darken counsel. At first people had rightly explained that several causes had worked together to bring about the fall of France: the insufficient aid given by Britain, the general pacifism, the disunity of the nation, and the government's blundering drive against the communists. But now people felt that there had been only one cause, and that consisted of the intrigues of those politicians and fixers who preferred being the first under Hitler to being the second under Leon Blum.

In order to divert attention from the really responsible ones, the Vichy government took refuge in anti-Semitism. But it would be mistaken to see only pure political calculation in this; the men who started this French anti-Semitism had a deep underlying feeling. Their political calculations were mingled with infernal hatred and diabolic desire for revenge.

In France, the Jews had been really emancipated for at least one hundred and fifty years. They had played a conspicuous part in the great revolution. Napoleon had granted them recognition, though with reservations. Their growing financial power during the 19th century had aroused envy and enmity. Balzac had sketched a not too friendly picture of the Rothschilds; but the great struggle between Judaism and anti-Semitism, between humanitarianism and superstition, between Democracy and Feudalism which took place in the trial of Dreyfuss, had ended with a vast defeat of the reactionary forces, and, at the beginning of the first World War, anti-Semitism in France seemed completely done with.

I must, at this opportunity, refer to the attitude of Captain Dreyfuss, because his attitude appears as a symbol of the attitude of many leading French Jews. It shows clearly the fairness, the blindness and the fanatic French nationalism of those people. Dreyfuss, namely, to the end of his life, as his closest friends authentically report, believed firmly that he was solely a victim of a grave judicial mistake, monstrous but comprehensible, and that most of the witnesses arrayed against him, all the judges who convicted him, were honest but mistaken men. But, of course, they were *not*, and all the world knew that ex-

cept Dreyfuss himself. All those judges and witnesses knew Dreyfuss to be innocent, or could easily have ascertained that fact. He was the selected instrument of an insidious conspiracy for the destruction of the French Republic. But he himself, at his second trial, forbade his counsel to deliver an address which would have exposed the conspirators in all their hideous guilt. And the best expert on the Dreyfuss case states that this attitude of Dreyfuss was inspired not so much through fear of antagonizing his judges, as by pityful reluctance to have their faith in the army chief shattered and the moral and material discrepitude of the military hierarchy exposed to the Germans.

You may call this attitude of Captain Dreyfuss unbelievably patriotic, or unbelievably foolish. But in any case it is significant because of the attitude of the leading Jews. If you called to the attention of these leading Jews the danger which threatened them from the feudal salons which made policy, if you called their attention to the ugly and unscrupulous intrigues of those salons, they had nothing but an incredulous and forgiving smile. They, these Jews, believed that the results of the great French revolution were secured. They believed in the Rights of Man, they believed that the Dreyfuss trial had been the last rebellion of the feudal group, of the reactionaries, against the spirit and humanitarianism. These Jews were fundamentally mistaken, and now these great idealists, these great fools and dreamers are atoning for their belief in the fairmindedness of the others in the dirty prisons of the Vichy government.

You are not able to understand the war, you are not able to understand the events in France, if you do not recognize clearly the role which the French Fascists and the anti-Semites have played from the very beginning of the war. They worked for the defeat of France consciously and for years back. It was not Hitler who defeated France, but the French Fascists have delivered France in chains to the Nazis. They have done this, because there were no other means to keep their own power and their own privileges. They have done this, because they are Fascists, and consequently act in accordance with the Fascist principle to keep power under all circumstances even if it leads to annihilation.

Well, the French Fascists saw in this war which they wished to have, in this defeat which they eagerly desired and carefully prepared, the single possibility to avenge themselves for the defeat they had suffered previously in the Dreyfuss case. That which now occurs in Vichy is a vast, gigantic resumption, a huge repetition of the Dreyfuss case, a dark and insane act of revenge.

For it is not true that the Vichy government in issuing its edicts acted against its own will and under the compulsion of the Nazis. On the contrary, the Vichy government desired this very thing, only for this has it mutilated and unmanned France. These edicts of Vichy! For the purpose of being able to issue these edicts, a few hundred power-hungry business people, feudalists and discredited politicians, have delivered their country to the enemy, and have transformed it for all times from a great power into a province. That today the Jews Leon Blum and George Mandel are in prison is not an accidental by-product of the French defeat. It is no accident that this atrocious parallel to the Dreyfuss trial could happen, that again, as before, some innocent Jews have been thrown into prison in order to distract the attention of the world from those who are the true culprits and who are sitting in the government and on the General Staff. No, this is no accident. On the contrary, it was one of the most important objects, one of the purposes for which the French army and its armaments for years have been sabotaged by the French Fascists.

When the Nazis formerly promulgated their Nuremberg laws they summoned to Nuremberg the mob from the entire Reich, nearly half a million, and, shocked and repulsed, we heard on the radio the delighted howls of this mob. The men of Vichy were not even able to bring to pass such a circus-performance. It is a fact that not even the underworld of the city of Marseille accepted the offers of the Vichy agents who wanted them to spread anti-Semitism: on the contrary, the underworld refused decidedly to join the Vichy people.

It is difficult to judge how popular, in Germany, may be this anti-Semitism which has been so tirelessly propagated. We do know that even today, in spite of all pen-



# THE CHOICE

By JACK GELFAND

As the funeral procession passed slowly beneath his balcony, Herr Schoentaller adjusted his inevitable pince-nez and peered downward, his narrowed eyes intent upon the horse-drawn hearse. A huge flag covered the casket, so large that its black swastika alone would have been enough to hide the dimensions of the dead composer in the plain box beneath it. A military band was playing the deceased's own funeral march, a deeply poignant composition which wetted the faces of the silent rows of men and women who stood lining the great *strasse* for blocks, three and four deep.

Herr Schoentaller shifted his gaze to the front of the procession, where a double file of mounted storm troopers led the way, their sleek black steeds prancing with nervous, mincing steps. A military funeral! he thought bitterly. A great honor, they were giving him, a great honor! Herr Schoentaller turned to view the long line of black limousines bedecked with mourning cloth. He knew that they were filled with officials and dignitaries, men of the inner governmental circles, representatives of most of the great nations throughout the world. They had come, he knew, to pay tribute to a man whose achievements were of a type to transcend national boundaries.

When the caravan had finally passed, Herr Schoentaller paced stolidly back into his spacious library, shut-

ting the doors of the balcony behind him. Striding to a massive oak table, he picked up the copy of *Der Berliner* he had been reading before the sound of the funeral march had brought him out upon the balcony. He stared again at the front page. The news of Franz Myerdorff's death was of such importance that it was able to hold its own even against the accounts of the recent triumph at Munich. There was a large, black-bordered picture of the composer, one taken late in his life. It was a good picture, a perfect likeness. The man's careworn face possessed an ascetic quality rare in these days of 1938. The deep-set, brooding eyes alone could have set him off from the great masses of his fellows. One knew that here was a man not of the age, but of the ages. Underneath was the elaborate obituary:

"Germany today pauses in its moment of triumph to bid goodby to Herr Franz Myerdorff, whom it had long loved as its greatest exponent of musical expression.

"Known as one of the world's leading composers, Herr Myerdorff proved himself a real German by the remarkable change in his works since the spiritual uplift of 1933. Since that date his compositions showed a tremendous qualitative upsurge . . ."

Here Herr Schoentaller felt that he could read no more. With a gesture of disdain, he threw the newspaper to the floor.

more quickly and rapidly than it arose. Ninety-nine per cent of the French are enemies of the Vichy government. This Vichy government has not succeeded in killing the belief of the majority of the French population in reason and in humanitarianism and in the Rights of Man. Yes, the edicts of Vichy are still in effect, and madness and violence are still triumphant, but the Frenchman refuses with his whole heart to look at the present status of his country and of the world as something final. He believes that just as the motor car, in the end, replaced the ox cart, so surely will the cause of reason overcome brutality and superstition. He hates the Nazis and he hates his own anti-Semites. He looks to Britain, to America grits its teeth, and waits.

Sheer nonsense, he said to himself, this prattle about Myerdorff's greatness. As music critic for *Der Berliner*, he had demanded to be allowed to write Myerdorff's obituary. "I'll tell them the truth!" he had shouted to the editor, a patient man named Schmitt. "Why don't you let me show them what kind of a fraud that man was? The fools! I'd risk my entire reputation that he hasn't written a single note since 1933. It is somebody else's music they're praising, not his."

He remembered the look of scorn upon Schmitt's face. "You are the fool," he had declared softly. "Don't you know by now that Myerdorff is regarded by the people as their own champion of musical culture—a man whom they can flaunt to the rest of the world? And even if it were true, how could you prove it?"

But it could be proved, he had insisted. He would write a careful, scholarly treatise showing in technical terms how it was the greatest improbability that Myerdorff had been the actual composer of his later great works. The masses would not understand, perhaps, but other critics would. "Give me time," he had said to Schmitt. "I'll go over his works note for note, comparing the earlier with the later, and I'll prove that they could not have been written by the same man."

Schmitt had laughed in his face. "What's come over you, Schoentaller? Do you think anybody would believe you? It is general knowledge that you have hated Franz Myerdorff ever since he won Frau Gretchen from you. Everyone will call it a childish attempt at revenge, a great insult to the memory of a distinguished man. They will laugh at you."

The words, being true, had bitten deeply. Now, as he strode back and forth in the library, the image of the women he had loved, and who had spurned him, would not be erased from his mind. He saw her as she had been twenty years before, an entrancingly delicate creature of pale loveliness. Now she was no longer young, now she, like him, was lonely. It was long

alities, the population actively helps the Jews. And after the assassination of Rath in Paris, when the German government attempted to start pogroms, the German people stood by, silent and repelled. As to France, it is certain that the anti-Semitic shouting and clamour of the Vichy people finds not the slightest echo in the country. The Vichy people are regarded in entire France only as the satraps and "Gauleiters" placed there by the enemy, and their speeches and edicts meet everywhere with passive resistance and open contempt.

In Germany, only a part of the population, in France everyone, knows that the new order, proclaimed by the Fascists, will not prevail for a thousand years, as they boast, but that this new order will collapse even

since he had spoken to her, long since he had seen her face to face, but her image burned clearly. The ardent champion of her husband, she had cut him dead in the street the day a few years back when he had written a particularly vitriolic article about Franz. So now Herr Schoentaller hated Gretchen with an intenseness born of frustration and envy. He hated her as he hated her husband, and the realization that they had been successful and happy and together had galled his soul.

The thought came to him, as he paced from wall to wall, that it would be very pleasant to visit her in her misery and to threaten her with exposure. She would deny the accusation, of course, but all he need do to determine once and for all if it were true, would be to look into her eyes. The little fool, he thought, never had been able to hide anything from him. He remembered the cold winter evening when he had challenged her affection for him . . .

Frau Gretchen was seated alone beside a roaring fireplace at the far end of a great room when he was ushered into her presence. The butler had announced his name and had vanished into the darkness of an outer hall. She arose when she saw him coming, and she smiled, wanly.

"Ah, Herr Schoentaller, how good to see you."

He approached her with mounting nervousness. It would be hard to accuse her, harder than he had thought. It would be best to do so without too many preliminaries.

"It is good, too, to talk to you, Gretchen, especially after all these years of—banishment." As he came closer and as his eyes accustomed themselves to the semi-darkness, he could see that she was even more fragile than he had thought.

"Won't you sit down?" she offered.

"No, thank you. I won't be staying long. First I want to offer my condolences . . ."

The woman nodded, almost imperceptibly. "I am very glad that you have finally forgiven us," she said.

He coughed. "Of what you are thinking it has been quite easy to forgive," he lied. "But there is something else that I cannot overlook without feeling myself a traitor to the great glory of the fatherland."

She looked at him intently, quizzically. "I'm afraid that I don't quite understand?."

"Gretchen, I shall be blunt. I accuse your husband of having been a plagiarist. I know, and I shall prove to the world, that none of the compositions which have appeared under his name during the past five years has been written by him."

"That will be difficult to prove," she replied, evenly.

"Do you deny it?" he blurted. He opened his eyes widely and stared into hers. Now it would come, he thought, now he would have final proof.

She arose stiffly, returning his intense look.

"No. I do not deny it—to you."

A swell of triumph surged through him.

"Ah! you admit, then, that Franz was a plagiarist!"

"Call it that if you wish. But you, my dear Wilhelm, you shall never say anything about it because they will never believe you. They will call you mad. They will hound you and persecute you."

There was something terrible and cold and sure in her voice.

"Why do you say that so definitely?" he asked, taken aback.

She did not reply. Instead she pulled at a cord near the wall. Far away, in some deep corner of the house, a bell tinkled. The butler appeared. She nodded to him silently and he disappeared again.

In a moment a slim, dark young man came in. Frau Gretchen took his hand.

"Carl, I want you to meet Herr Schoentaller. He is the critic for *Der Berliner*. I told you he would be here sooner or later."

The young man smiled.

"This is your composer," she said, turning to Herr Schoentaller.

"He . . . !"

Suddenly the critic's confidence was gone. It was Carl's face which finally had shattered it. The young man's features were pleasant enough, but plainly Semitic.

Herr Schoentaller stared at Carl as if under a spell. Frau Gretchen's voice seemed to come to him from a great distance, a cool, impersonal voice, even and unafraid.

"This was my husband's choice,"

she said, "plagiarism, or depriving the world of great music. I am proud of his decision. Some time, when it is safe, the truth will be known. In the meantime, tell them if you dare. I defy you!"

## THE TISSOT BIBLE IN THE CENTER LIBRARY

**A**N important contribution to the presentation of familiar biblical figures in artistic form is the renowned Tissot's Old Testament, a copy of which is in the Brooklyn Jewish Center library.

James J. J. Tissot was a French painter born at Nantes, in 1836. He died in Paris in 1902. In 1866, his painting, "The Meeting of Faust and Marguerite," was purchased by the French government and placed on exhibition at the Luxembourg Gallery in Paris. When the Franco-Prussian War broke out in 1870 Tissot entered the army and saw active service in the field. After the French debacle at Metz and Sedan, Tissot, like many men of sensitive and romantic spirit, became a member of the Paris Commune and actively participated in its work. When the Commune was expelled from Paris by government forces, Tissot was compelled to fly to England. He became acquainted with the great American painter, Whistler, and remained on friendly terms with him throughout his life.

Like many French artists Tissot led a bohemian life, but he had a strong religious strain in his makeup. Affected by the loss of his closest and most intimate friend, Tissot became engrossed in the study of the Scriptures and decided to produce those drawings of biblical literature which made him celebrated. Before he started this work, however, he decided to visit the Bible land in order to become better acquainted with the manners and customs of its people. Their way of life at that time differed little from the Biblical period.

It is said that Tissot became friendly with a number of Rabbis, who helped him gain a better understanding of Jewish life.

—E. N. Rabinowitz



# SCOUT TROOP NIR, OF HAIFA

By ISAAC LEVITATS

COME with me to Haifa during the Succoth festival and meet the Troop Nir, composed of sixteen-year-old boys and girls, mostly of pupils of the Beth Sefer Reali High School. The Scouts, sixty strong, are encamped since early morning atop Mt. Carmel. From the camping grounds one beholds a view of unforgettable, enchanting beauty. Directly beyond a precipitous ravine spreads the carpet-like Valley of Zebulun with the Kishon River meandering its way into the horse-shoe Haifa Bay, and the city of Aco and mountains of Galilee are clearly discerned. At night a row of lights beckons from these mountains. Who does not recognize them as Hanita, that northernmost Jewish stronghold so heroically established there recently by Halutzim? Every Scout knows, moreover, that twenty of his comrades from all over Palestine fulfill there their year of service.

The grounds are bustling with activity. Every one of the six groups which comprised the troop had all but finished pitching its tent, except for the name of the group that had yet to be inscribed with white pebbles in front of each tent: Tsur, Khalanish, Mashot, Amir, Tomer. The first three groups were boys, whose names symbolized rocks and an oar (Sea Scouts); the three latter were girls, symbolized by trees, of which the palm everywhere adds grace and charm to the Palestinian landscape. But these fairly simple interpretations are only for the uninitiated outsider; each one of these names has also an esoteric meaning revealed in a whisper only to the adepts of the same group and serving as a source of envy and mystification for the other Scouts.

The preliminary preparations over, each group withdraws to a corner to engage in some activity. One group cooks lunch; others, the Sea Scouts, are occupied tying intricate knots and enjoy themselves immensely suspending each other from trees; still others scatter to measure distances and to prepare maps of the vicinity, while some study signaling. The latter are intent and completely engrossed in their lesson conducted by the capable Senior Patrol Leader. They know this is not play, but a grim respon-

sibility. Perhaps one of them will soon sit through the night atop a watch-tower guarding against attacks or fires caused by Arabs and thus save life and property by expertly summoning help. Who has not seen these lights flickering throughout the night all over Palestine? Indeed, it is mainly the younger generation that maintains these signals of solidarity, determination and hope through the dark nights. Only recently one of these girls, called upon in the classroom to answer the lesson, appeared very sleepy, and, instead of answering, approached the teacher and whispered something in his ear. The teacher understood: hadn't he, too, walked the previous night on his beat with a rifle on his shoulders, searching all suspicious cars and guarding against possible incursions by Arabs?

One group is engaged in discussing the troop program of activities for the coming year. Here the Scoutmaster himself is in charge, for he considers it of paramount importance to plan the year's activities in advance. He presents his outline and, after some changes are introduced as a result of the discussion, the program is ready for presentation to the whole troop.

There is no better time to secure unanimous agreement to any plan than when stomachs are full and satisfied. We seated ourselves on the ground in a circle, each with a plate, spoon and knife eagerly awaiting the victuals prepared by the girls. These girls don't mind all the quips of the boys about the cocoa which will taste like smoke, or the potatoes which pass for bituminous coal. They know that the test comes in the eating. However, a Scout never starts his communal meal without proper ceremony. The Scoutmaster pronounces with due solemnity "Leteiavon" (Good Appetite) and the whole troop chimes in a chorus with the rhyme "Khazak u-tkhon" (be strong and grind).

The meal completed, the troop is ready for the year's program of activities. This is composed of four major divisions: practical, cultural, recreational and national. For the first

division, the acquisition of practical knowledge of Scout requirements, each group is left free to join any of the several classes conducted once a week by a Senior Scout. In this field we had tradition and experience behind us to ensure smooth sailing.

Planning the cultural program is by far a more difficult undertaking. Here we had little experience to draw from, because heretofore wholesome outdoor life and manual skills were emphasized at the expense of abstract study and discussion. It was the consensus of opinion, however, that in order to understand conditions about us and in the world at large, in order to be capable of taking intelligent action when faced by the stark realities of Palestinian life it was incumbent upon us to dig into books and to exercise some serious thought. Accordingly, it was decided to conduct seminars every Saturday evening and to cover in the course of the year the following five subjects: (1) Youth Movements in Palestine, (2) World Political Systems, (3) Current Events, (4) Forms of Agricultural Settlement in Palestine (with the practical purpose in view for each Scout to decide where to go for the year of labor) and (5) Air Raid Precautions—adult Haifa was being organized for passive defense and the Scouts wished to take advantage of the fact that their Master was an A. R.P. warden.

Of these five topics the seminars on Palestinian youth movements were the most successful. It was conducted in the following manner: Of the numerous Jewish Youth organizations five of the most representative were chosen—Hashomer Hatsair, Hanoar Haoved, Gordonia, Beitar and Bnei Akiva (excluding the Hapoel, Maccabee, Maccabee Hatsair, Degel Yehudah, Hamizrakhi Hatsair and others) ranging from the extreme left through the Revisionist Beitar to the Orthodox wing.

Volunteers were assigned to contact the various clubs, to obtain from them pertinent literature and to request a speaker to relate the history and ideology of his movement according to a uniform outline. A fortnight



preceding the seminar the literature was distributed among the groups. These read it either individually or collectively and through discussion prepared to ask intelligent questions and generally to derive full benefit from the evening.

From all quarters warnings and protests were sounded against this procedure. Partisan strife is so rampant in Palestine that children of six who come under Maccabee influence sing derisive songs about Hapoel, and vice versa. To cite another example, it is impossible for all the youth movements to meet on common ground even for the most national, super-partisan cause, like the Jewish National Fund, without the Beitar bolting, or either the Maccabee or the Hashomer Hatsair demonstratively leaving when one of the two national anthems ("Tekhezekna" and "Hatikva") not recognized by them is sung. One of the Scouts predicted that "blood will be shed" if partisan discussions should develop. Others pointed out that each speaker would endeavor to "catch souls" by describing his movement in most glowing terms, thus making the non-partisan Scout movement appear pale and insignificant. However, undaunted by all these doubts, we proceeded with our plans. We felt that with our super-partisan ideology we could safely be exposed to all these antagonistic tenets and that assiduous study and cold deliberation would enable us intelligently and with open minds to arrive at our own conclusions rather than be blindly prejudiced from early childhood. We felt, moreover, that by bringing together the strife-ridden organizations in a common forum we should do our bit in laying the foundations for greater unity in the ranks of Palestinian Jewry.

These expectations were justified by the ensuing experience. Literature was granted to us most generously, the speakers were of high caliber and the multitude of questions asked during the discussions were kept on a high level. The minutes that were taken presented a rare treasure of information for future Scouts, nowhere to be found in Hebrew print. Several Scouts did leave us to join other movements, but we were not sorry. Doesn't scouting teach us how to *act*? The Scout movement is not a political party. It is an organization to train youth for life. When the Scout

matures he may join any party. However, it is hoped that proper training will guide him to choose intelligently.

Two factors influenced our cultural program. As we had foreseen, it was impossible to assign in advance the dates of the various seminars. We felt that when the Jewish National Fund called us to participate in a collection, or when the White Paper was issued we must do or discuss that which is at the moment paramount in the nation's mind. Secondly, for Palestinian Scouts the clubhouse seemed too stuffy. Consequently, as soon as the weather permitted we started marching in the dusk half-way up the Carmel, there to sit or lie in comfort around a campfire and listen to a talk and discussion on another major topic on our agenda: World Political Systems—Fascism, Communism and Democracy as they operate in the different countries. Those not content with this highly intellectual food found consolation in munching a baked potato freshly drawn from the embers.

A few words must be said of the recreational program. Every Friday night a "moadon" was held in the clubhouse. Here stories, anecdotes, jokes were told, music on various instruments was played, followed by communal singing and dancing. Our troop was assigned to meet for the "moadon" with two younger troops. But unexpected trouble developed, which well-nigh assumed the proportions of a rebellion. It was the fairer sex that led in this uprising. They felt that "noblesse oblige." Had not women led the march on Versailles during the French Revolution? Had not the men who joined them, wishing to gain everlasting fame also donned dresses in order to appear in the garb of the truly heroic? Their demand was simple: "We want to be with the older troop, the eighteen-year-olds, not with the younger ones." Motivation: "We have little in common with the boys—the 'babies'—of our own age." At first this outbreak took the form of passive resistance. The girls refused to patronize these Friday sessions and chose instead to stay outside the clubhouse and there chatter and disturb those within. Trouble was brewing; something had to be done! So a special assembly of the whole troop was called at which the Head Scoutmaster was present. After the boys and girls stated their just causes, each

side not sparing hidden or overt invectives against the other, it was the turn of their Scoutmaster to speak. "With due deference to his own sex," he said, "he wishes, however, to view the issue from its *psychological* angle, which points to the fact that girls at the age of sixteen *are* more developed than boys of their age." The girls were elated: triumph at last! Little did they suspect, however, that this was mere strategy, calculated to prepare everyone for the final word of the Headmaster. He spoke from an organizational view point. The older troop, more occupied with studies and national duties, meets but once a week on Friday and must discuss their preparations for the year of service, in which our troop cannot share. Thus the way was paved for a compromise: Our troop meets in the "moadon" with the younger Scouts, who leave at ten p.m. and the older troop then comes from their meeting to join our troop in their social program. Once an agreement had been reached everything went smoothly. For the Palestinian Scouts know how to enjoy themselves at social gatherings. Just leave them in a group and they will quietly organize singing, storytelling and games, and all faces will emanate joy and happiness.

### HEBREW INSCRIPTIONS ON DA VINCI SCULPTURES

**H**EBREW inscriptions, unnoticed for over 400 years, were discovered several months ago on three models of sculptures by Leonardo da Vinci and Giofrancesco Rustici, outstanding artists of the Italian Renaissance. Dr. Paul Romanoff, curator of the Museum of the Jewish Theological Seminary, has disclosed that these Hebrew letters were observed when the models were brought to the Seminary. Dr. Romanoff asserts that "The presence of these inscriptions would suggest that the statues were made or cast by either a Jew, baptized Jew, or Marrano." He believes that the discovery will necessitate the re-examination of other sculptures by the Renaissance masters.

—L. L.

*Pass on the "Review" to those of your friends who are not members of the Brooklyn Jewish Center.*



# THE NEWS OF THE MONTH

By LESTER LYONS

THE importance of the Jewish development of Palestine to Great Britain's war efforts has been forcefully expressed by Sir Norman Angell, British author and Nobel peace prize winner. In urging American Jews to augment their work for the rebuilding of the Jewish National Home in Palestine, he spoke of "the amazing accomplishment of the hundreds of thousands of Jews who, in this last twenty years, have found a refuge and sanctuary in the home of their forefathers." They can make a real contribution to the output of the materials of war, he said "At this moment Jews and British maintain a common fight for the principle that law is above persons and dictators."

The Polish Government in exile has been increasingly manifesting friendship toward the Jews as well as a desire to improve relations between the Poles and the Jews. The cabinet has suppressed anti-Semitic expressions in the Polish army in England and has sought to impress the Poles that anti-Semitism would be pernicious to the struggle for Polish freedom. At a mass meeting convoked by Polish Jews in England on the anniversary of the founding of the Polish Republic, the Polish Minister of Labor declared that in the future Poland the Jews "will have the same rights as the rest of the Polish people. They will be able to develop their culture, religion and mode of life without interference." When a group of Eudeks, the extreme Polish nationalists, published an anti-Semitic paper in England the Polish cabinet vigorously denounced them and disclaimed responsibility for their action.

A tract of 50,000 acres, as well as a mountain preserve to be used by refugees for rest and recreation, has been presented by Generalissimo Rafael L. Trujillo, former President of the Dominican Republic, to the Dominican Republic Settlement Association. This tract, which is to be a haven for European refugees, adjoins an estate of 26,000 acres at Sosna given by the former President to the Association a year ago. The 300 settlers at Sosna are to be increased by

1000 who will arrive from Europe in the next few months. It is believed that another 1000 settlers will be able to enter the island as a result of the new gift.

From the time of the introduction of anti-Jewish decrees in Italy, in 1938, to June 1940, nearly 5500 Jews managed to emigrate from Italy.

## ALASKA AS A REFUGEE HAVEN

Plans are being made for the introduction in the 77th Congress of a bill which would provide for the opening of Alaska for refuge colonization. Secretary of the Interior Ickes has declared that his department would continue to give this project "aggressive support."

The Jewish colony of Salonika, Greece, has a history of over 2,000 years. However, it was not until the end of the 15th century, when there was an influx of Spanish Jews who had been forced to flee the terrors of the Inquisition, that this colorful community reached a substantial size. Not long afterward, Salonika became the center of Jewish cultural life in the Middle and Near East.

Jews who are converted to Catholicism or Protestantism are severely castigated in an article in the Nazi paper *Frankfurter Zeitung*. The thesis advanced by the writer is that "Godliness" is a concept belonging exclusively to the "Aryan" race, since only Aryans can presume to have "Faith" and to be "God-fearing." A converted Jew, it is asserted, cannot have faith in God, for essentially he is a religious renegade and has no religion at all. His conversion is a "fake," for a Jew cannot be converted. Only pure Aryans through whose veins Aryan blood runs may declare themselves as believers in God. Those Jews who are now converted should not declare themselves as Catholics or Protestants. If, however, they desire to dissociate themselves from the Jewish faith, they

will be allowed, through tolerance, to declare that they "do not belong to any religious faith." In this way, the article concludes, they will show they are Christian believers and God-revering men without insulting the Aryans who are true Christians.

Two hours after 300 Sabbath worshippers had completed the Friday night services in a London Synagogue, high explosive bombs destroyed the building . . . Also demolished in a recent air-raid in London were the premises of the *Jewish Chronicle*, the oldest Jewish publication in England . . . The total of devastation has included the headquarters, museum and priceless library of the British Jewish Historical Society . . . Despite the bombings Chanukah was observed nightly by large numbers of Jews who assembled in air-raid shelters in the different sections of London.

Negotiations carried on by the Commission on Economic Problems of the American Jewish Congress with the Colorado State Employment Service have resulted in the elimination from employment service registers in that State of any reference to the religion of an applicant for work. The question, "What is your religion?" will no longer be asked job-seekers in Colorado.

Employees of the city of Tel Aviv who enlist in the army will have no employment difficulties upon their return from service. The municipality has decided to keep their jobs open for them for the duration of the war.

Junior Hadassah, which maintains Meier Shfeyeh, the Children's Vil-

## NAZI CHAPLAIN BEFRIENDS JEWS

A German army chaplain has been arrested by the Gestapo for his efforts to prevent the deportation of German Jews to Poland and France. Previously he had baptized Jews in order to save them from persecution. Efforts by the army command to obtain his release have been ineffectual.



lage, in Palestine, has announced that 50 underprivileged children were recently admitted to the Village. These children, coming from all parts of Palestine, include five who were orphaned during an air-raid in Tel-Aviv.

Annual awards for outstanding endeavor during the year 1940 have been awarded by three national Jewish collegiate fraternities. Professor Albert Einstein, world-famous scientist, received the award of Phi Epsilon Pi. Clarence E. Pickett, Executive Secretary of the American Friends Service, a Quaker organization, was honored by Pi Lambda Phi. Judge Louis E. Levinthal of Philadelphia, Chairman of the National Administrative Council of the Zionist Organization of America, was chosen by Sigma Alpha Mu.

Twenty leading national Jewish organizations are represented in the Army and Navy Committee of the Jewish Welfare Board which is concerned with the social and spiritual welfare of the Jewish men in the armed forces of the United States. Regional committees have been established in the 9 Army Corps areas and 22 Naval Districts in the country for the purpose of providing a program of service to the men in the forces.

The United States Army has received a gift of 200 pianos from the Jewish War Veterans of the United States for use in army recreation centers.

A remarkable tribute to Hebrew culture as a living force has been paid by President Seymour of Yale University. The influence of this culture, he declared, "has permeated and colored the thought and feeling of this nation since its beginning." The study of Hebrew was encouraged at Yale in 1778, when Ezra Stiles became president, because, as President Seymour remarks, "He regarded it as an important element in a liberal education, as the key to a vast store-house of knowledge which could make possible an understanding of a highly significant aspect of human culture."

Ecuador has substantially reduced the amount of landing deposit required from immigrants. Previously, each immigrant had to deposit \$5,000.

Now, the required deposit is \$400 for a family with an additional \$100 for each adult in the family. The reduction was made possible because of the improvement of the country's economic position through the influx of European refugees. The government now permits unrestricted immigration for settlement on the land and the development of new industries.

Six hundred refugee scientists, engineers and inventors interned in England have offered their services to the English government. They declare their willingness to work un-

der armed guard and to forfeit their lives if a traitor is found among them.

B'nai B'rith has given \$500 to help support the secular school for Jewish refugee children in Havana, Cuba, founded by Rabbi Meier Lasker, and to assist Rabbi Lasker in his extension work among the Jewish students at the University of Havana. This school, which was established in April 1939, has over 100 students. Its curriculum includes studies from the first grade through the first year of high school. This institution is practically the only one open to Jewish

## BRONX HOUSE SHOWS "JEWS IN ART"

By JUDITH KAYE

THE part which Jewishness plays in American art today is the subject of an exhibition, "Jews in Art," current at the famous settlement house, Bronx House. The show is the second in a series planned by this institution to present the cultural contributions of various nationalities to art in this country.

Twenty Jewish artists are represented. They are—in alphabetical order—Eugene Berman, Minna Citron, Philip Evergood, George Gershwin, (the composer), William Groper, Chaim Gross, Maurice Grosser, Abraham Harriton, Bert Jahr, Mervyn Jules, Abbo Ostrowsky, Doris Rosenthan, Howard Rothschild, Miron Sokole, Isaac Soyer, Nahum Tschachbasov, Tromka, Max Weber, Ben Wilson and William Zorach.

Works by Picasso are also included, though Picasso is not an American. This greatest of living artists, however, has influenced and directed the trend of modern art more than any other painter either here or abroad. He is a marrano.

Bert Jahr, the director of the art department of Bronx House, is also the director of the exhibition. He makes it plain that this is a presentation of the works of Jewish artists, but not of Jewish art. He does not believe there is a specific Jewish art, but seeks to prove his contention by asking the question, what makes Jewish art? If it is the use of Jewish subjects, then the 17th century Dutch master, Rembrandt, should be considered a Jewish artist because he painted many canvasses with Jewish

subjects—"The Portrait of the Menasseh ben Israel," "Jewish Philosophers," "The Jewish Bride." He also composed a series of etchings on Old Testament themes which might be said to breathe the Jewish spirit. Yet Rembrandt was not a Jew.

Mr. Jahr cites the work of the Palestinian painter Rubin, now in America, who paints Palestinian landscapes in the 19th century French Impressionist technique, as another case in point. Even if we admit that Jewish subject matter by a Jewish artist constitutes Jewish art, can we call Rubin's flower paintings Jewish art also? What becomes of his Jewishness when he no longer paints Jewish subjects?

The Bronx House exhibition tends to prove Mr. Jahr's opinions. There is little in the work of the twenty Jewish artists to differentiate them from the work of non-Jewish painters. The subjects vary and are similar to those used by the artists everywhere. World events are reflected in "Refugees," "The Assassination," "Summer, 1939." There are paintings of a cotton gin, of a shooting gallery, of factories, of beaches, of family life. Just one of the canvasses, "Shma Israel," by Mr. Jahr himself, has a definitely Jewish subject.

Only when Jews will have lived a long time in a national home can there possibly be a Jewish art in the sense that there is a French, or Dutch, or Italian art. As yet, no common bond of subject matter, style or spirit has united Jewish painters throughout the world.



refugee children who desire an elementary schooling of an American nature.

Nearly 90,000 Jews have entered Palestine since 1936. Most of these Jews are refugees from Germany or other countries occupied by the Nazis. During the past two years 37,000 Jews entered the country. Ten thousand arrived last year.

The housekeeping instruction furnished in Palestine by the Women's International Zionist Organization has proved so efficient that the organization was requested by the Palestinian Police to send an instructress to a police department in a village near Tel Aviv to help the men balance their budget. In a short time the affairs of the detachment were placed in order.

A Zionist-Book-of-the-Month Club has been formed for the purpose of publishing monthly a book of specific Zionist interest, or a translation from Hebrew of a literary classic or contemporary Palestinian work. The first volume published by the Club is "Excerpts from Herzl's Diaries." The series is to comprise ten volumes. Other volumes to be published include "History of Zionism," "Ex-

### BROTHERHOOD BY FIRE

Nazi bombings of London have, in some measure, been destructive of anti-Semitism there. Non-Jews have been moved to sympathize with the Jews who bore with fortitude their sorrow in the common disaster. Moreover, the heroism of the many Jews who volunteered for service in fire brigades or for rescue work has elicited admiration from those who previously looked at the Jews with suspicion or animosity.

cerpts from Achad Ha-Am's Essays," and "Anthology of Zionist Thought."

At the age of 77 years, Italy's richest Jew has obtained immunity from the racial laws on the ground of illegitimacy. This Jew, Senator Abraham Jacob Isaac Levi, who has been a close friend of Mussolini since the early days of Fascism, has become "Aryanized" by proving that his father was an "Aryan." Levi has popu-

larly been known as the "king of ready-made clothes."

A Nazi decree enacted in Czechoslovakia requires all Jews to sell their jewels, gold, and plateware to a public purchasing agency. This decree also applies to the possessions left by Jews who emigrated from the country.

The Roumanian Government has forbidden Jewish companies to fly the Roumanian flag and has confiscated all ships owned by companies with Jewish stockholders. . . . Over 500,000 acres of land owned by Hungarian Jews are to be expropriated by the Hungarian government. . . . All Jewish shops in Slovakia have been ordered to be turned over to "Aryans." . . . Jews are barred from entering Cracow, Poland, and nearly all the Jews of that city have been deported

to reservations. . . . A Nazi decree in Holland removes all Jews from public services because of "political activities against the occupying forces." . . . Bulgaria has made the Jews second-class citizens and has restricted their economic activities.

It is reported from Warsaw that Nazi agents have formed an organization of 5,000 anti-Semitic Ukrainians for the sole purpose of plundering and beating Jews in Galicia.

The "Retired Jewish Policemen of New York City," an organization consisting of 800 retired Jewish officers, recently resolved to offer the services of its members to fill the vacancies created by the drafting of active policemen on the city's force for Selective Service. The services of these retired officers are to be rendered without compensation.

## BELFAST CHALUTZIM FARM MAKES REMARKABLE PROGRESS

ONE of the most successful experiments in training young refugees in farming as Chalutzim for Eretz Yisrael has been witnessed at Millisle near Belfast. About a hundred refugees are housed here and their activities, besides farming, include the education of their children, their own laundry, shoe-making shop, and carpentry; it is hoped soon to add a smithy.

The farm, though only started in May, 1939, can now boast of one of the finest harvests in Northern Ireland, and the cultivation of vegetables has exceeded all expectations.

Another thriving department is the poultry section. It was started in June, 1939, with 650 laying hens and has now grown to 1,100 laying hens and several hundred cockerels; the hundreds of eggs daily produced are a steady source of income to the farm.

The dairy section provides all the farm's requirements in milk, butter, and cheese.

One of the finest achievements is the development of the amenities of the farm. When the Chalutzim first came they found an old neglected farm house with no facilities whatsoever; there was no water supply, no light, and no proper sanitation; now, thanks to the initiative of the

settlers, there is a flourishing self-contained community with modern kitchens, dining halls, a Synagogue, recreation room, spacious dormitories, and every modern convenience.

There is a particularly religious atmosphere on the farm. Prayers are held three times daily, and services on Sabbaths.

The farm consists of 72 acres, of which 44 are under cultivation, comprising 25 of corn, seven of potatoes, and 12 of market garden produce; the farm also possesses four horses and seven cows.

When the day's work is over, the refugees resolve themselves into study groups, and study English, literature, economics, philosophy, music, as well as their Jewish studies. Most of them speak at least three languages: Hebrew, English, and their native German.

The farm is supervised by a Committee in Belfast, which has received substantial financial support from the Dublin Refugee Committee.

Here then, these refugees have regained their self-respect and sense of value, and are working in peaceful surroundings to aid themselves and the country which has given them shelter. Here surely is a pointer towards the solution of the present refugee problem.

—From the London *Jewish Chronicle*



## Center Synagogue Acquires Ceremonial Objects

**T**HE Synagogue of the Brooklyn Jewish Center has just acquired two beautiful decorations for its Holy Ark which were exhibited for the past two years at the Palestine Pavilion of the World's Fair. They were made by Palestinian artists.

The decorations consist of two wrought-iron Sanctuary doors, designed by the eminent Palestine craftsman, Isaak Meyer, a set of wrought iron candlesticks designed by the same artist, and a *Parochet*, or Ark cur-

tain, hand embroidered with gold and silver thread, and designed and made by the well known Shani firm of Palestine.

On the iron gates are fashioned in solid silver lettering the Biblical phrases: "There shall be peace in the land," and "And for the sake of Jerusalem I will not rest." On the *Parochet*, there are embroidered the words, "For out of Zion shall go forth the Law."

When Rabbi Levinthal first saw

these decorations at the Palestine Pavilion of the World's Fair, he immediately resolved to do his utmost to have them transferred to the Center Synagogue immediately upon the close of the Fair. They are now permanently attached to the Holy Ark, and win the admiration of the thousands who throng the Synagogue.

This presentation to the Center was made possible by the following:

*Continued on page 21*





# BROOKLYN JEWISH CENTER ACTIVITIES

## *Rabbi Nathan Perilman to Occupy Pulpit This Friday Night*

This Friday evening, January 24th at our late services which begin at 8:30 o'clock we will be privileged to have as our guest preacher, Rev. Dr. Nathan Perilman, Associate Rabbi of the Temple Emanu-El in New York. Rabbi Perilman has preached from our pulpit a number of times in the past and has always left a deep impression on the congregation. He has chosen as the theme for his sermon, "Finding the Right Label."

Rev. Samuel Kantor will lead in the congregational singing.

## *Hebrew School Enrollment For New Season*

The readers of the *Review* are advised that enrollment for new pupils in our afternoon Hebrew School is now taking place for the new term which begins on February 1st. With the induction of the new members of our Hebrew School faculty a number of important changes have been adopted which will work to the great improvement of our school and parents can be assured that their children will make notable progress in their Hebrew School work this term. We hope that the parents will avail themselves of this fine opportunity to give their sons and daughters a good Jewish education.

## *Rabbi Levinthal to Speak On Jehudah Halevi*

Next Friday night, January 31st, Rabbi Levinthal will speak on the

subject: "Rabbi Yehudah Halevi—Interpreter of the Soul of the Jew." This lecture will be in honor of the 800th Anniversary of the death of this greatest Jewish poet since bible times.

## *Women's Federation Day*

On Monday, January 27th, an all day Federation Day will be held at the Hotel St. George and will be sponsored by all the women organizations in the Metropolitan and Brooklyn areas in behalf of the New York and Brooklyn Federation of Jewish Charities.

## *Testimonial Luncheon to Mrs. Witty*

The Sisterhood of the Center will tender a Testimonial Luncheon in honor of Mrs. Albert Witty, on Thursday, January 30th at 12 noon.

Mrs. Witty has just retired as the President of the Sisterhood after serving the organization loyally for the past five years. The women of the Center are urged to make their reservations for the luncheon as soon as they possibly can. Subscriptions are accepted at the information desk of the Center at \$2 per person.

## *Sisterhood Board to Meet Jan. 27th*

The next meeting of the Sisterhood Executive Board will be held on Monday afternoon, Jan. 27th at 1 o'clock. Members of the Board are cordially requested to attend.

## *Rabbi Lewittes Lecture Wednesday*

Rabbi Lewittes will continue his series of lectures on the general theme of "Arab, Englishman and Jew" dealing with cultural and political aspects of life in Palestine, next Wednesday evening, January 29th at 8:30 o'clock. The subject of the lecture on that evening will be: "Palestine and Hebrew Reborn." The fifth and final lecture of the series will be given on Wednesday evening, February 5, when he will speak on: "Daily Life in Palestine."

## *Bar Mitzvah*

We extend our sincere congratulations to Mr. and Mrs. Sidney J. Robbins of 501 Montgomery Street on the Bar Mitzvah of their son Edward, which will be celebrated at the Center this Saturday, January 25th.

## *Young Folks League Meeting Tuesday*

The Young Folks League of the Center will meet next Tuesday evening, January 28th, in the Dining Room. An interesting program is being arranged. An invitation is extended to the Center young folks to be present.

## *Correction*

Inadvertently the name of Mr. Samuel Stark was omitted from the list of members who were active in the sale of tickets for the Metropolitan Opera House Concert.

Mrs. Albert Witty's name was also omitted from the list of members of the Board of Directors of the Sisterhood.

## *Personals*

Mr. Simon H. Kugel was elected honorary president of the Brownsville-East New York Dispensary, and his son, Joseph Kugel, was recently elected president of that institution succeeding his father.

Mr. Lazar E. Levinthal, the son of our Rabbi and Mrs. Israel H. Levinthal was chosen co-chairman of the Youth Division of the Greater New York United Palestine Appeal for 1941, and chairman of the Brooklyn Division.

Mr. Benjamin A. Levine has recently been elected President of the East New York Y.M. and Y.W.H.A. Mr. Samuel Lemberg was elected Vice-President of the same organization.

Mr. Samuel Strausberg was elected the new President of the Beth-El Hospital, succeeding Mr. Harry Weinberg.

## *Sabbath Services*

Kindling of candles at 4:45 o'clock.

Friday evening services at 4:45.

Sabbath services, Parsha Vaera, will commence at 8:45.

Rabbi Levinthal will preach on the portion of the law.

Class in Ein Yaakov, under the leadership of Mr. Benjamin Hirsh, at 3:15 P.M.

Mincha services at 4:45 P.M.

## *Daily Services*

Morning services at 7 and 8.

Mincha services at 4:45 P.M.

## CENTER SYNAGOGUE ACQUISITIONS

*Continued from page 20*

Mr. Morris Dlugasch, Mr. Isidor Fine, Mr. Moses Ginsberg, Mr. Samuel Lemberg, Mr. Benjamin A. Levine, Mr. David Levkoff, Mr. Morris Miller and a contribution for the sainted Mr. Louis W. Bernard. Others who assisted in fitting the ornaments on the Ark are Mr. Hyman Rothkopf, Mrs. Leo Kaufmann, the Chairman of our House Committee, Mr. Hyman Aaron, Mr. Morris D. Wender and our Administrative Director, Mr. Joseph Goldberg.



## APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

- Fink, Alan  
Oil Unmarried  
Res. 712 Empire Blvd.  
Bus. 1828 Pitkin Ave.  
*Proposed by* Bernard Fink
- Haskell, Benjamin H.  
Lawyer Married  
Res. 741 Montgomery St.  
Res. 41 E. 42nd St.  
*Proposed by* Dr. Henry C. Sandler
- Hirschfield, Dr. Herman  
Physician Unmarried  
Res. 772 Hopkinson Ave.  
Bus. 135 Eastern Parkway  
*Proposed by* Dr. Max Dannenberg
- Kaplan, Samuel S.  
Real Estate Married  
Res. 658 Montgomery St.  
Bus.—Same  
*Proposed by* Solomon Goodman
- Klein, Abraham S.  
Petroleum Products Unmarried  
Res. 457 Schenectady Ave.
- Kurtin, Morris  
Butter and Eggs Married  
Res. 1035 Washington Ave.  
Bus. 303 Greenwich St.  
*Proposed by* Rev. Meyer Rogoff
- Lehrer, Sam  
Unmarried  
Res. 597 Miller Ave.  
*Proposed by* Paul Bisgyer  
and Andrew Kafka
- Leventhal, Julius  
Shirts Married  
Res. 789 St. Marks Ave.  
Bus. 377 Broadway  
*Proposed by* Benjamin A. Levine
- Leventhal, Norman  
Shirts Married  
Res. 225 Eastern Pkwy.  
Bus. 377 Broadway  
*Proposed by* Alex Levine
- Light, Julius  
Bath Robes Married  
Res. 658 Montgomery St.  
Bus. 105 Madison Ave.  
*Proposed by* Abraham Ginsburg
- Penzell, Lawrence  
Shoes Unmarried  
Res. 420 East 93rd St.  
Bus. 984 Third Ave.
- Radosh, Miss Helen  
Venetian Blinds Unmarried  
Res. 831 Lenox Road
- Sodokoff, Charles  
Jewelry Unmarried  
Res. 888 Montgomery St.  
Bus. 72 Bowery  
*Proposed by* Joseph Weinstein

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and Educator

will lecture on

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WEALTH"**

FEBRUARY 10th

*Lecture to be announced*

FEBRUARY 17th

**ALEXANDER KERENSKY**



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leader of the Russian democratic  
forces. Author of "The Russian  
Revolution," and the "Crucifix-  
ion of Liberty."



**SUSIE MICHAEL***Pianist-Narrator*

and

**MAURICE FRIEDMAN***Baritone*

in a

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**Acknowledgment of Gifts**

Our thanks are extended to the following who have donated gifts to the library:

Mr. Morris Gorlik for his son's book entitled "The New Theatre for the Old."

Dr. and Mrs. Arthur W. Uran for juvenile books in honor of the Bar Mitzvah of their son Maurice which was held in our Center on December 28th.

Our thanks are extended to Mr. and Mrs. David Rosenberg who presented a "Yod," a Torah Pointer, which was made at the Bezalel School of Palestine.

**BREAK IN UNITY OR PRELUDE  
TO REAL UNITY***Continued from page 10*

considered on its merits and be given that adequacy of support which the overwhelming majority of American Jews—in our view—are prepared to give to the cause of building the Jewish National Home not merely as a haven of refuge, not merely as a relief measure, but *as the vessel of the rebirth of Jewish national life.*

It may well be that the discussion which will ensue in the course of the campaign of 1941 will lead to better understanding of the significance and value of the Zionist ideal than through the methods employed in the joint campaigns. It may well be that this free campaign will prepare the way for a genuine cooperation of all American Jews in the solution of the Jewish problem on a national, territorial basis. The 1941 break may be the prelude to a more genuine union.

**HENRI BERGSON—THE  
FAITHFUL REBEL***Continued from page 8*

of "Time and Free Will," "Matter and Memory," a more popular essay on "Laughter," and, as recently as the last year, he was awarded the Nicholas Murray Butler Gold Medal of Columbia University for his last book, "Two Sources of Morality and Religion," published in France in 1932, and appearing in English translation three years later.

The death of Henri Louis Bergson has removed from the world not only a brilliant mind and an original thinker, but the last and greatest of the world's romantic philosophers. Fifty years of patient and passionate toil he devoted to the perfecting of his mighty edifice, and when it was completed men gazed at it with wonder and amazement. We see a giant wrestling with the riddle of life and of the universe. There is color and warmth in his thought and the glow of a passionate heart. He restored for us the grandeur and beauty of the cosmos, and pronounced man just a little lower than the angel. Great hearts throbbed to his teachings, and great hearts will continue to throb to him in gratitude long after his mortal frame will have turned to dust and ashes. A great man he was, a milestone on the highway of human progress, and the people whose name he adorned, will forever turn to him in love and admiration.

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